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Must Remain in
Transcription Room

M 2101

Thursday February 24, 1972

Barn

Mr. Nyland moderating

MR. NYLAND: So, the snow and the ice didn't delay you too much. Have you thought during this week about tonight's meeting? And if you have, and if you have in what way do you--do you think--do you think that it is necessary to formulate some questions? And how do you go about formulation? Or, do you prepare to be not too sleepy, to be attentive, to be as much awake as you can be, open to take in what you could use, or with other words, that you are discriminating. Do you think of the possibility of speaking and then being affected by other--other people? Do you sometimes consider an evening like this the kind of an evening of confession? Does it ever occur to you, that maybe you should confess your sins - but not like for the fa-- father confessor, but in a certain roundabout way, to indicate in your question that there is something in you that you would like to eliminate and you would like to know how. How do you consider your life over this last week? What kind of questions were produced, particularly with the weekend maybe. How often have you cursed the weather, or the car, or the slippery road, or told God to go to Hell ? But what has been your particular state, and has

the kind of a state helped you to remind you, saying almost, wouldn't it be nice if I could Work now, then I wouldn't have to be angry. Now, let's see. Who has something to say?

Jim Fosso: Mr. Nyland?

MR. NYLAND: Yes.

Jim Fosso: It's Jim Fosso.

MR. NYLAND: Yes, Jim.

Jim: I had an experience this week of breaking through something which has been a difficulty for me, of having not too much interest in Work - for what reason I couldn't really put my finger on. But one day, I think it was last Friday, I made a series of attempts. I would say over an afternoon, part of a morning, with little faith, I would say, because I had been without any kind of experience for so long, that I really didn't believe anything was possible. But I continued to apply what I understood intellectually, and found at the end of the day that by just doing this - applying the method and believing in that - that something was possible for me. But what I found as a truth concerning myself was something that I couldn't accept, and that was that there is something in me which I feel is quite dead and superficial. And try as I might, I don't seem to be able to get past that. It concerns my wish to Work. and my positivity in relation to that aim.

MR. NYLAND: Good Jim. What do you consider now the breakthrough?

Jim: The breakthrough was that I was willing to go ahead and try to Work anyway.

MR. NYLAND: Yes, and it will be very interesting if you could trace the motivation for that. How did that come?

Jim: I think it was, it came from my mind, from my common sense.

MR. NYLAND: But was it linked up with another experience before, that you came to that conclusion, or did the thought come out of the blue sky?

Jim: I may have been touched by something in a meeting.

MR. NYLAND: Yah, that is what I mean. Is there something, that you at the present time know? Maybe you don't. At the same time I think it is useful to see if you could trace it, because if there is a possibility of tracing it, and it has a good result, like in this case that you continue to try to Work for the whole day, it's quite a different kind of an attitude than just a--a passing thought. But if you could find out for yourself, maybe, where it may have come from, then you would know for the future what perhaps could again produce it. And whatever it is that is your experience, you--you don't have to talk about it to others, but I think it's necessary for yourself to--to try to--to try to get some more clarity on it.

Jim: How does--how does one deal with--with the fact that their own superficiality...

MR. NYLAND: Well, you do remember when you made up your mind that you were going to Work, and you trace back what led you to that particular conclusion in the different ways you were, if you can remember, where you were when it happened. And then to trace back in the past of how you came to that particular place.

For instance, I can sometimes trace a thought by entering into a room, and maybe by some form of association, that then I'm reminded, and then, because of that, something different happens. But if I know that it happens when I enter the room, I first want to see if because of entering the room, if there were any associations there, or that in entering the room, and being in the corridor, or going

up the steps or entering a house, or coming, getting out of a car or whatever it may have been, I try to regress; that is I try to find out how it comes at certain times that I am at a certain place and what are the different steps that have led to it. You understand what I mean?

Jim: Yes, I do.

MR. NYLAND: It is that way, that on the way to that, that is, retracing your past, you may find certain things that at that time, in the light of the result, may become significant; whereas when you experienced it in the first place you did not know how to trace it, or what kind of a value to attach to it.

It's very good because it is the way by which gradually one starts to realize that one ought to Work. Who has had (?) similar experiences maybe, of that kind of - Jim calls it - a breakthrough? It's a realization of a certain kind that you, all of a sudden something becomes clear. And it is definitely like a thought which then appears, and you don't know how it happened. And it's very strange in the mind because there are so many combinations and permutations for the mind itself that not every thought and every other thought or every beginning of a thought can even match each other. But somehow or other at certain times there is a combination which gives then a totality of a thought process or a thought form, even, and that is the realization that leads to the realization. And it may be made up out of several different little motivations.

So, well, if you don't have similar experiences, what other kind do you have, huh?

Harvey Greenwald: Mr. Nyland, it's Harvey.

MR. NYLAND: Harvey, yes.

Harvey: I've been trying, actually in the evening, I've been trying to formulate, if I have the opportunity to be alone, to sit down quietly, to formulate and kind of reestablish something for myself in relation to Work. I can say that I've tried a whole bunch of things in these last few months, putting myself in positions for a type of exposure, in different types of work - exterior work - every day, with the hopes of being (much very opening) to me, and I find, because I'm trying to get back to my interest in that, a real motivation (Interruption - tape recording equipment noise).

MR. NYLAND: Does this work?

Someone; It seems to be twisted.

MR. NYLAND: Yes. a little better. Yes, Harvey, excuse me.

Harvey: I see I've tried things but there's great space between where I could say I really put everything I had into it, and I'm talking about now several months, and I've tried quite a few different things, and it seems that I don't know whether I've drifted off of my aim or drifted from the path. I have had Work, but when I've had it, it like-- it comes to me, and in a certain way I--I feel that, well I gotta continue my everyday life, and if I have a real wish, then I'll be able to Work. But I felt I really had to ask a question tonight about this, and--and I don't know if I'm really formulating it really well now. I can tell you one thing I tried several weeks ago in particular, just as a, as a different approach or something, because I wanted to have something definite in a certain way which hasn't been with what I've been trying to do it seems, I'm just being -- I think I'm just being swallowed up in a certain way. I'm not. I don't know if I'm able to let go of something.

MR. NYLAND: What did you try several weeks ago, you said, or have you any, can

you describe any of these different things that you tried out?

Harvey: Well, I'll—I'll describe this. I came to the Barn, it was a Saturday or a Sunday, and uh, I decided to ~~sk~~, funny, it's the only thing I can think back on that seems like something concrete recently really. I didn't want to get lost and taken up right away. I wanted to try (?) and keep something for myself and not just go through paces, and somewhere, someone had mentioned trying something like this once, and I tried, assuming almost, you might say, a mental position, one of the movements positions that connotated openness to me, and I would just try going about doing what I was doing - let's say I was—I was hooking up a hot water heater - and let, I made ref — I made reference, some sort of like mental reference to this position, and somehow, this thought could give me something, something definite.

MR . NYLAND: Ya, that was good for that time, wasn't it?

Harvey: Yes, sir, it was. It was really good.

MR. NYLAND: Can't you make many more opportunities Harvey? Let me, for instance, ask, do you like it to be a reacting creature?

Harvey: No.

MR . NYLAND: I mean by that, that you really think about it. What is there in oneself which is really original, or primary, as a primary moving force, calling a reaction a secondary, because I am acted on. Now I can say that whatever I take in by the five sense organs of course as an impression, I receive and I can distinguish between receiving an impression and acting on them. Many times I can see things and they w—will be registered in my brain, and I don't have to do anything about it then only to, let's say, recognize (?) them or to describe them for whatever it is. To some extent I'm also acted upon because it is the outside world, but that is of course the way I happen to live, because I live by impressions. But when there is something, particularly with other people affecting me in their talk or whatever they say to me, or the

way they do and I see that, and then I react because of their activity, that is really a little funny when I consider myself if I want to be a man, because if I start to consider that more in detail, I find out that I react much and much more than I originally would give in or would admit. & It is only one thing in which one can see that one is unconscious. And although you can link it up with the fact that one receives impressions from the outside world through the sense organs which are subjective, it definitely means that I remain under the influence of that law of subjectivity when I so-called 'think' or even act upon my thoughts, and when that is suggested to me by the outside world, what has happened to my own world? Where is the originality of my inner life? That is one way. There are several others, of course; loss of energy - how often can you recognize for yourself that you are tense, or when you have been talking, that you talked a little bit too much, or too repetitious, perhaps sometimes because of unclarity of thought, and sometimes because you couldn't stop. When you get angry, a definite reaction to something taking place, but taking a hell of a lot of energy away from you which every once in a while you can see run down into the gutter and become quite useless for you , because it leaves you, and nothing good comes of it, then only leaving yourself in a terrible state. When it's a question of energy, for oneself knowing what there is and how it is being used, when it's a question of time being spent for certain purposes. The other night I talked about importance of different activities, importance of different thoughts or of feelings, or the question that I see myself well enough, even in retrospect, that that what I am in accordance with perhaps I should be dependent on my age, or that what I have lived through, and should have left a certain mark or the contemplation, if I can do that, in the remembering how

I have spent my life in the past, that sometimes there is definitely a certain kind of a conscience that comes up and says, 'what a fool I have been. '

You see, you don't have to make too many different conditions in order to be reminded of Work. I think the consideration of oneself as one is and behaves in an ordinary way in ordinary life, in very ordinary affairs is already quite sufficient to indicate to me, if I do know something about sleep and being awake, that I'm very much asleep, and I prefer even, to remain asleep. And I object to anyone telling me that I am, or trying even to poke me in the ribs and wake me up.

But you see, Harvey, that is only a very superficial part of one's life. I think that what counts much and much more is the question of a spiritual development or a real un--unfoldment of one's inner life; and as soon as there is a recognition of something that is much and much more essential - which for each person is really much more sacred, or at least has much more value - that then the question automatically should come up: how much do--do I pay attention to it, and how much of my energy am I willing to spend in that direction, if there is a possibility for a development or a possibility for - I call it - unfoldment - a spiritual unfoldment. It is an openness towards something else that I feel is needed. Then I start to judge my life in quite a different way, and then I become much more conscientious about the expenditures of the different kinds of energy for different purposes. And in the light of that, of course I will say, that and that book I want to read because it seems worthwhile. But a lot of the stuff that is just ordinary common literature, or maybe just newspaper reading, or something that is what Orage used to call 'doggerel' - you know, you perhaps know that word. But he said, when it is even worse it becomes 'pupperel', so it is a question : how much time do I and am I

willing to give in that direction? ~~Ahx~~

And these kind of things you carry with you because you don't have to - as I say - to create special conditions in order to see them - they're always there, and they're very definitely early in the morning, and all during the day. All you need is a little knot in your handkerchief and using it and then say, 'oh, yes, what was this for?' And 'oh, yes, perhaps I can remember myself.' Wouldn't that be simpler, Harvey?

Harvey: Yes, it would be simpler.

MR. NYLAND: It would be simpler as far as the method is concerned. It does not mean that I will want to follow up on it. That is really quite a different problem. That is based on a realization of the value of my life as I now live it. In that way, one considers oneself really from a different standpoint, as a functional animal, or a human being with a definite responsibility. Or the realization that I do spend a great deal of energy quite uselessly, and that perhaps I should be held in account, that I will have to give account of such an expenditure. But you see that depends on the depth of one's being, and it is an entirely different kind of a world. It is a world of lonesomeness, in which one is with oneself and allows oneself really to be considered by somethng else of oneself. Sometimes I've said it is a period in which one talks to oneself, with one's unconscious mind one talks to one's higher self - not necessarily going over into any kind of a religious attitude - although that in principle remains the same, because when a man can admit and has to state for himself that there are possible forces which are higher than he is, and that he wants to try to understand them, or to be on their good side, or to utilize them, or to ask them to help himself, that is again and again a deepening of one's essential qualities,

and that I think becomes a very much of a private matter. No one can really guide you. Life will guide you, and life will give opportunities of that kind. But if the experiences of ordinary life can be associated with that kind of an attitude that there is a meaning somehow or other in that what you experience, then you translate it for yourself into more--much more definite attitude regarding that what you are; and if that what you then are, and what you know to be - is that really sufficient for a man to live by? All right, [illegible] Harvey? We leave it that way, you see, don't make it too complicated. Work is not necessarily limited to such complications. It is at times so completely simple. Here I am, poor fool, what will I do with this that I call my body or my personality?

Yah, yes.

Linda Newman: Mr. Nyland?

MR. NYLAND: Yah.

Linda: Today, this afternoon I was at my job and at one point I was able to say to myself that Work is possible, and to be able to agree in--in my mind and feelings and just try, and there were two things about it. One is that, as results, one was a very intensified--intensified state of alertness, and the other was something which I experience when I Work in this way many times, and that is that I am affected in some kind of a way that makes me want to live my life in a different kind of way, and to want to live in another sense other than I usually do. There's a lot of things that I can say about it, but there's one thing in particular that, as a result, is in a certain way, almost enough for me, and it's the way that I've approached things in the past few years. And things have unfolded for me through that—the thing is that I wonder about it. It's--it's very useful, but it's limited as far as being able to Work often. I depend solely upon, let's say, that kind of an attempt and...

MR. NYLAND: It depends entirely, Linda, how large you want to make this new direction; because I think that if one considers that one wants to live a little differently, there has to be definite reason that that what you're living now is not sufficient or not satisfactory, and that you could perhaps do something else in order to have more satisfaction for yourself.

The motivation for the wish to change really should enter in some way or other, because if that what you want to change into can give you more opportunity to be alert or to enjoy, or to really live, it is already worthwhile from that standpoint. But you see, also that would become limited, and therefore the simple changing from one thing into another becomes also limited because in order to ascribe--to describe what I would like to become, I am dependent on my possibility of description of what I am now; and I'm limited by my own experience up to this point of my life. Now I can read, and fantasy about lots of other possibilities which I have heard about that other people are living, but they are living their lives and not mine; and I become limited by what I am now, and I have to find ways and means of developing that in accordance with potentiality of myself.

But when I start to enlarge my world, I become much smaller in relation to it, and because of that certain characteristics of myself are not as important anymore. And that what becomes more and more important is the realization of my life existing in my body. And when the emphasis is more and more of this living force, it does not matter very much how I change my conditions, because the accent is not on the conditions any longer, or on my manifestations, which are a result of the conditions. But the accent is on that what is much more real for myself. You understand what I mean by that?

Linda: Yes, I do.

MR. NYLAND: Because you see I want to get free from the conditions which perhaps I want to change into something else, but then, if it is something else, I again will run up against the same thing after a little while. But I will enlarge my world the smaller I become. It is in relation to the outside world. When I become small, the outside world becomes large, but that kind of a world, when I am small, is populated in a different way from that what is my ordinary outside world.

If I keep on emphasizing spiritual values or essential values, I will see my outside world in the terminology of such essentiality. That gives me much more satisfaction to be able to sit by myself and to contemplate and sit and think, ' what is my world worth?' And , as I say, populate it then with that what has value and gradually eliminate the things that don't amount to very much and can never really be your friends. Your spiritual life for oneself is really very much like writing, writing a play. I do not know very much about the actors and actresses in that kind of a play, when I want to consider them in an essential light, because all I do know about the way people have a role to play is by their outer appearance, and I'm not familiar enough with essential qualities of myself, or of others. At the same time It's intriguing to me to write a certain play in which characters would talk only essentially, where there would be no particular waste of time or walking back and forth without saying anything, but in which each kind of an attitude as a posture could become significant, and that the words could be reduced to very short sentences, but become pithy; that is, having value of the combination of a few words, instead of long sentences.

It is a kind of a task that one can do, by sitting quietly and populate in that way, your world with what you wish, but again and again, on an essential basis.

I ~~think~~ say it is it's helpful because it helps you to formulate what is the real value for yourself, and how to populate the world of your inner life, and what you might expect, of what heaven would be, when you get there.

You see, that will give you much more perspective for yourself and it will almost be like an unending possibility of having inspiration towards the possibility of further growing up. You see that? Will we leave it?

Linda: Yes.

~~MR.XXXXXXXXX~~ Betty Greenwaldk: Mr. Nyland?

MR. NYLAND: Yah?

Betty: It's Betty. In thinking about your answer to my question last week, I realized that, or it seemed to me that, as well as not being able to really maintain a wish to maintain energy, I also realize that I, that when I do make attempts, they seem to come from the right place. But I believe that I'm not Working properly because almost always afterwards, or after having had, what's the word-- having made a strong attempt, I have severe tension. And it seemed to me that if these ~~attempts~~ efforts or these attempts created such tension, that I must be Working improperly. And it seems that the tension may be related to not being able to let go of something. But I don't know exactly what it is but I--I want to learn how to Work properly, and I at this point ~~don't~~ really don't even know how to start.

MR. NYLAND: Well, you know Betty, when you walk and you try at that time to create an entity like little 'I', that in itself is a result of--of a wish, and all you have to do is to keep on walking and to see if what is perhaps there can record you walking. There is no particular tension necessary at all, you...

Betty: I've had, had Work attempts like that this week.

MR. NYLAND: And that is the only Work attempt you should attempt.

Betty: But I thought that something was missing.

MR. NYLAND: No, I don't think there's anything missing, but that what is the little 'I' gives you advice, or rather, information about yourself. And for some time, it will be only the fact that you exist, but that there - as I've explained several times - that if that continues as a moment, you will include also the observation of the movements itself; and then you will have a very definite picture, or a photograph, but an objective one, of yourself behaving.

Betty: If I'm right, if you do mean that, ~~then~~ (when I make these)what I call very simple attempts, they were very relaxed and they seemed from the right place, and they seemed right, but they did seem to be missing something. And--and from what you've just said, is that correct, that I have to just keep working that way?

MR. NYLAND: Just do that, but...

Betty: But it wasn't a full experience.

MR. NYLAND: No, that may be that in the beginning, that what you call a fact may not be entirely absolute. I've explained that not so long ago, we talked about it. It is mixed a little in the beginning, and little 'I' is small, and there is a percentage of--of efficiency in that process, all different reasons why it cannot be as yet a hundred percent absolute, but it is not necessary to have it in the beginning like that because even if it were a hundred per cent absolute, youcouldn't stand it. It is a slow process that gradually adapts itself to your condition. And that what then is taking place as the existence of the little 'I' will help you to change so that in that changing you will be able to, to retain more, or to--to take in more, or to adapt yourself easier to the conditions of the little 'I' when it starts to grow up.

You make it too complicated by tha--thinking about it, and considering then afterwards what you have done that it was no good, or being too tense in the wish to accomplish certain things that you can call results, instead of just letting it be the way it is, and accepting that what is as is and no further, and no description anymore.

Betty: Yah, the thing was that, I was quite--I didn't feel that I had to--to make the attempt go any further. I felt that it was right in itself , but that it wasn't complete. But when I made this attempt, I purposely did not allow it to get into my head the idea of something observing me. I just did it with the idea that I would try to be present to one arm and then the other.

MR. NYLAND: It is quite all right when you want to be present, but the question is: what is present to your arm? What is the quality of that? Because if it is just an ordinary little thought or a feeling, it doesn't help you at all.

Betty: Well, this is what I'm questioning.

MR. NYLAND: Yah, if that is the question , it's a different thing, that means you're not really understanding Work.

Betty: Well, when I try to--to when I--when I see that when I make the Work attempt, thinking like it would be - let me find the words - like - let's say - or I try to bring something present to observe myself impartially, it seems to make this tension because of this desire to have something observing me, so I tried an attempt where I did not include the idea in my head at the time of having something observe me, but just trying to be present to (them -- to), like one arm and the other, walking back and forth, and try to eliminate that idea because it seemed to be causing so much tension.

MR. NYLAND: Yah, but Betty, then you miss the boat. It's quite all right to have something present to me in my imagination, but when it is not functioning in the

way we call Objectivity, there is no result of Objectivity. The introduction , which I've said so many many times, is always something that is non-subjective should start to exist in order to pull me out of my subjectivity. If I don't introduce anything that is Objective as opposite or different from subjectivity there is no Work at all connected with it, even if I have the highest most beautiful emotional state or intellectual thoughts.

The process has to become something of an awareness on the part of the little 'I', which then, in its awareness, creates a condition for me because it is objective in its nature, of the little 'I.' And when that is forgotten, or in discussion not meant, or not mentioned, or when it is forgotten in making an attempt for Work, it will never lead to Objectivity in my Work, and it will never give me freedom.

Betty: Well, Mr. Nyland, I--I really want to learn to do it right.

MR. NYLAND: That is why I suggest you just walk and see that something is there definitely, and don't hesitate to call it in your mind as a mental something that is taking place, provided that that what has been created in your attempt to creation of a little 'I' is aware of you and nothing else, but only aware, and no thought and no feeling.

Betty: That, in other words, I should try to make an attempt thinking that something else should be aware of me, or...

MR. NYLAND: I've explained the steps many times, from the wish to the possibility of the creation of the little 'I', first in imagination, gradually changing from the imagination because of it, the activity of the little 'I, into the reality of the little 'I' existing. Listen to some of those tapes on meetings that we have had. I've talked about it many times now in the last two or three months, trying to explain time and time again, what is this process of the creation of little 'I', and what for, why ~~even to exist, and~~

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~~why~~ do I want that little 'I' ..even to exist & why do I want 'little 'I', to give me data about myself of an objective kind; the impartiality, what it means, the simultaneity, what it means; and read it or listen to it over and over again until it starts to penetrate.

I cannot continue all the time to tell you all the time the same goddamned thing that I've said already ten thousand times. You must understand that there is some difference between ordinary subjectivity and Work on oneself for the purpose of freedom; unless there is something that is introduced that is completely and fundamentally different , you continue in your ordinary life and it won't help you anything at all, or it may make you a little bit--better acquainted and more alert and such things.

Work means I talk about an objective faculty. I talk about something that doesn't exist and I want it to exist because it ought to give me something that I don't have, and I need it. For freedom, I need objective facts, not subjectivity. I want to get away from my thoughts and my feelings; then I will have freedom. And try to think about that in such simple terms that you really know what is meant by Work, and to make attempts to Work, and to reduce it to simplicity of just, I say, walk, and then there is something that walks with you and observes you - we say observe, becomes aware of you. And then when you talk, you talk about such experiences.

All right Bill. (Turning of cassette)

MR. NYLAND: You see, I don't want to make this kind of an evening into a lecture. I mentioned it last week when--when at the end I ~~say~~ said, "aliveness in the group as a whole." I do not mind that I answer your questions; I would prefer statements from others which are similar to a description of an experience you have. Then there will be a realization among you as a group of something that will bind you. You are not binding

yourselves for yourselves' sake. When you hear me talk you bind yourselves only towards me, and to some extent you become dependent on that. And it is exactly that that I would like to break up. I want you to understand there is a relationship between people who Work mutually for an aim, and that they then, when they Work, that they can talk about that among themselves, and that I only come in to try to help you, to steer you in the right way, or to remind you, like I said now, about Objectivity. Because if that isn't there, don't talk about so-called Work. It is not Work at all.

Manouche Movlai: Mr. Nyland?

MR. NYLAND: So please ask. Yes, tell. Who is it?

Manouche: Manouche.

MR. NYLAND: Yes, Manouche.

Manouche: Lately I--when I make a Work attempt, something as I (started ---) something takes place, I can call it Objective quality because as soon as that is started to be present, everything stops.

MR. NYLAND: Everything stops?

Manouche: Yes.

MR. NYLAND: I don't be lieve that. You have to explain that.

Manouche: Everything around me stops.

MR. NYLAND: It doesn't stop, it may not affect you - is that what you mean?

Manouche: That--that's how I can explain it, but you, you understand what I mean?

MR. NYLAND: I know, but then you must use the right words for it. You are not affected by the outside world.

Manouche: Yah, I'm not affected by the outside world. And I try to hold on, and when I try, as I start to move, or make a connection with someone which is present

in their atmosphere, I make that Work, attempt then seems like a--that Objective--Objective quality is, is going, is not going away but is coming light, lighter, is not that strong as was when I make a connection. And some other ~~thing~~ times, when I make a Work attempt, that--that little 'I', that Objective quality, that higher level of being is not present, but my wish is with me, I hold on ~~to~~ --on my wish, and takes some time, but again becomes present, but this time is different quality. I experience that when~~,~~ when~~,~~ -- when I, as I make a Work attempt, is something present that is real objective quality, real, is like a ~~is~~ is God with me at the~~,~~ at the moment I make that attempt. The ~~often~~ other time~~s~~, I don't know what is taking place, is my imagination, or is some Objective quality, or whatever is, I'm not sure about it.

MR. NYLAND: Manouche, try to follow very much what I tell you.

When I consider the outside world, where do you think it stops when it reaches me? When I'm affected by the outside world because of my sense organs, and the impressions are within me, the outside world continues with that what is my outer life and ~~as~~ my personality becomes, for one part, part of the outside world; so when I start with an attempt for Work on myself, and I come to the conclusion that the outside world stops for me, I've lost contact with myself, and that what remains is an essential quality, which because of certain efforts I make, is being fed, and even at times can be considered to have the nature of a little 'I' as Objectivity. But the result for me is, as a personality, that I've lost part of my ordinary outside life. And as soon as I want this, what I call now an inner life, to become noticeable, that is, to become manifest, I have lost the possibility of manifestation, and become drawn within and become essential; ~~but~~ but I withdraw from the world as a whole. This is the greatest danger. It is not that it is not possible~~,~~ of course it is possible, I can withdraw within a lovely little ivory tower, and I can be essentially as pure as

I can make myself. I can have relationships with God himself, even if it is a little preposterous to say it, the little 'I' for me is ('ambassador from above'), and when that could be there and I want it, but because I happen to create it, then naturally the presence of that is like the presence of some force from higher above me. And I recognize it and even I fall down on my knees in front of (it), but don't you see, I'm not an ordinary man anymore, and I have to say it in such a way, I died prematurely to the outside world - because I have not as yet given the outside world what I should have paid, and I (would like to go to heaven.

That is why your way of reasoning is not right, and the way of Working is not right. What I wish is a little 'I' becoming aware of me as I am, in my unconsciousness, it becomes aware of that what is my body, in that way my little 'I' has a contact with the outside world. But that what I am as a personality becomes now an instrument in the hands of the little 'I', to have the contact with outer life, and something in me is now a combination, or becomes a bridge, between that what is the little 'I' and that what I am as ordinary man, and I try to bring about an equilibrium between the two, so that there is in my ordinary outer life as I have to live it, an influence of my inner life. And being within myself under the influence of both, that what I am in the reality can grow up because it profits from both sides. It extracts from the unconsciousness what can be extracted. It extracts from the conscious and conscientious world that what can give me inspiration. That what is within and is in between is my Magnetic Center. That is for me my God, but at the present time completely covered up, and I want to set that free by means of the introduction of the little 'I', which then tells me and gives me the information necessary for re-regaining the freedom of my life.

I'm now afraid I become a little too philosophical about it, but I want to tell you that the way you Work is not going to help you than only prematurely leaving this Earth, and it is not right for a human being to forget that he is a human being on Earth, man on Earth. He first has to understand that he has a task on this Earth. He is not chosen to leave this Earth just because he would like it or because he makes it a little easier. He's got to suffer through whatever is given on this Earth for him to go through, and then keep that what is permanent, or at least need not suffer any longer, or need not even die. Have you been able to follow what I've said?

Manouche: Yes.

MR. NYLAND: Try to think about it because you're--~~you're~~ you are still influenced by certain forms of Sufi, and although I can agree with the mystical value of it, I cannot agree with indicating or using it as an indication of the road towards becoming an harmonious man. I say a man, a man is a three-centered being; when it is harmonious as a man, the three centers have been full-grown and are in full bloom, and because of that three-entity, that what is tri-unit can become one in fusion as a man ought to be when he is harmonious. Keep on thinking about it, Manouche, and try to see what I really mean. And read ALL AND EVERYTHING because you will find in that a confirmation of what I am saying. All right?

Linda Goldman: Mr. Nyland? Linda Goldman.

MR. NYLAND: Yes, ~~Linda~~.

Linda: I also, twice when I first came to the Work, had the same experience that Manouche just described, and what you just said now had a very strong effect on me in two ways.

First of all, it's like, it's almost a relief to me, because in a way, I thought that should be the result of my Work efforts, and I could never again, after those first two times that I didn't Work to achieve, I just had, I could never get there again, I'm glad...

MR. NYLAND: That was fortunate, wasn't it?

Linda: Yes, I'm glad... (laughs)

MR. NYLAND: Yes.

Linda: I'm glad I... I'm happy for that. It's a relief to me. At, but at the same time, the experiences were so strong, that they became, my aim is very closely linked to that experience in terms of the, the fusion, and, uh... 22A →

MR. NYLAND: It is right, Linda, there is an ultimate aim. When I talk about the full-grownness of the three bodies, out of the centers which now exist, and which are not complete, the ultimate aim is total unity for a Man as Harmonious in order to be able to continue with that life that then is represented by that entity as one into another kind of a world which we all cosmic. So there is a very definite aim that one what has to be reached, as a Man, and can fuse, he still has the manifestation to fulfill, as long as there is life in this form. It is fortunate that becoming a little too angelic is not so easily repeated. In the beginning, such a condition is a result of a very sincere desire and sometimes mixed with a little fanaticism, but I say it is very fortunate that it only will happen a few times, and then it cannot be duplicated any more, because the continuation in that direction, as I say, of becoming an angel, is to be chosen and one does not do it oneself. So then one falls back, as it were, down to earth, from a little angelic step and, on earth, one has to Work for a living. Beelzebub was a fallen angel and he was, as it were, dismissed. He could not exist there, because he thought he knew, and he didn't, and he was banned to the solar system ORS, we, as we are here, appearing on this earth in an ordinary form of a human being, but with a life that already came from KARATAS. So, when this kind-- kind of experience happens, and I know that I have to really take care of myself on this earth first, and sometimes one says, 'I have to pay Mother Nature who presents me with a bill'. It is written at the time

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when I appeared, and it is an I.O.U., which at the end of my life I sign, and then Mother Nature is satisfied with my debt. And if I don't want to sign at the end of my life, I have to find out, how can I make good on my I.O.U? And this is the process in which a man can become more whole and united within himself, and because of that, he acquires a right to sign his promissory note before he dies, and presents it to Mother Nature, because he can then honestly say, 'I have fulfilled all the requirements, and here is your payment; now set me free', and the law under which Mother Nature lives, sets a man free, so that at that time, he even has a choice to leave this Earth, or to continue. It's very good that you come back to ordinary life, because your feet are on the ground. Mysticism is a beautiful thing to give a man an insight in an imagination of that what might be, and it will give him, to the glory of God himself, a definite inspirational quality, so that he says, 'But, I must have that as an ultimate aim', and then he opens his eyes and he sees, and he becomes aware of the earth, and then he takes a deep sigh and says, 'But that must have been a dream', and the Lord tells him it is a dream to help him on his way, like a cloud was given to the people leaving Egypt, and it was lit up at night, and during the day it was ahead of them indicating that particular road they had to take, and for forty years, so everybody who was led out of Egypt, most likely would have died, in that period, and perhaps only a few entered the Holy Land, but it had to go through a period of forty years of suffering, indicating by that, something was necessary to let loose of their daily existence as their body indicated for them, and to start to realize that that what is temporary, as containing life, will have an end, and during the process of that realization, it was necessary to build within themselves, something that could become more mature and permanent. But not having, during that time, the ability to know exactly what to do, it was left to Moses to give the Ten Commandments or the orders from above and to come down and to see what was there to be saved among the different people from Israël, the chosen ones, and if you do remember (Aaron), if you do remember their festivities, and you do remember when Moses came down the Mount - Mountain Sinai, that there was really a conflict for him, but that he had then the tablets, and still the population

was partly right and partly wrong. It still had to be purified; it still had to p ay the d ebt to Mother Nature before they could enter into the Holy Land.

That is the process for a man when he wants to grow up. He has to realize time and time again that that what he is is on this earth, and that for that period of earth, he has to do penitence, because too much already has been the influence of the earth on one's body, so that the relationship and the balance was not correct any more, and that something in him became his conscience of a real wish to see what could be done about it, and then making six descents to the earth to discover that what are the qualities of my body, and to give each one of such organs a very definite task to free themselves from the totality of the body, and in that way, becoming ready for the process of partidipation, in that what, whenever Beelzebub returned to earth, could help people on the spot to change by the presence of Beelzebub telling them what to do and helping them then in that attempt, like when Atlantis and King (KONUZION), and the poor man who had pledged his soul, and that from Mars there were people who came and were put together with the government people, and gradually took over, changing the system, and when the system had been changed, they could return to Mars again, and in their place, ordinary people from Atlantis could continue with the government.

Many of these things, when you can consider them and sit and think about it, don't ever forget that fana-- fanaticism will not lead you to freedom; it will bind you more, that that what is withdrawing from this world ultimately means I have to deal with it a little later, and it is only a temporary (Sop) that is given to me so that I have an imagination that I am free, and as soon as I open the door of my little cabinet and I enter, I am back again into this ordinary life. Every once in a while, as a result of Work on oneself, one is in a higher sphere and it is beautiful to have s uch experience, but I must come back because I have forgotten my tools. In my idealism I thought that I could do without, and I must remember that when I come to the conclusion that I've forgotten something, I have to go

back to attend to it, and then after having settled that, I can ~~grow~~ go up again, but this time, as a conscious man. All right, Linda.

Linda: Yes.

Frank Ripley: Mr. Nyland?

MR. NYLAND: Yah.

Frank: It's Frank.

MR. NYLAND: Yes, Frank.

Frank: Mr. Nyland, sometimes when I... (unintelligible - background noise) ...an experience where I'm aware of something that's necessary about myself and, not exactly (futile) but ... but to some extent unbecoming in that attitude, and when I am aware of that, at that time...

MR. NYLAND: Frank, you must not use that word aware.

Frank: Aware? When I notice it?

MR. NYLAND: That's ~~right~~. all

Frank: When I notice it, ~~if~~ yes I understand that, there is, there is like a pain inside, and I had a feeling that, when I am engaged in life, in something that provides me with some energy, that is with what is ~~stimulating~~ important to me, to my life, and ~~that~~ at ~~comes~~ times it seems like I can be noticing that (clearly) in the framework of Work, and it causes this pain ~~and it causes this pain, because it~~ seems like it has to (exist and yet has not ended ~~exist forever~~), ~~ah (having ended~~), and I don't know, I have been in the habit of leaving that alone and not encouraging that as an experience.

MR. NYLAND: ~~No,~~ you know, Frank....

Frank: But I'm afraid that that's wrong.

MR. NY LAND: You cannot leave it alone. Not forever, anyhow. It has to be solved. And the reason why it happens is that you don't know as yet about the different kinds of energies, and that certain experiences can be solved with different kinds of energies, and other experiences require another kind. Whenever anything does take place in connection with the development for a man towards the freedom of himself from this earth, it does require energy of a higher kind, of a different rate of

vibration. Whenever he works in his ordinary life, he only is entitled to use energy of an ordinary kind. When one wants to apply Work in ordinary life for the sake of settling affairs of ordinary life, one commits a sin. And with the future development of one's conscience, one has a pang of conscience, which is a pain, to remind one that Work energy or energy destined for Work, has been misused. Gradually, the conscience will be able--will be able--to tell one what to use at what time and how, and it will require increased sensitivity, but when such en - sen ~~-~~ sensitivity is there, then you dont have the pain any more, because you will know that that what has been spent was spent with consideration, and then it is correct. So you understand what I mean?

Frank: Yeh, I think so.

MR. NYLAND: It is not easy, Frank, and it will not come too soon.

Jacques Hemsi: Mr. Nyland?

MR. NYLAND: Yes.

Jacques: It's Jacques.

MR. NYLAND: Yes, Jacques.

Jacques: During the last few months, Work has been quite different for me, sometimes I even wonder if I ~~have been~~ it's absent, because my attempts are rather clumsy, ~~they~~ lack a certain determination, and a real quality of effort. But, at the same time, there are certain results of Work that I have experienced, maybe not directly as the results of an attempt, but not accidentally, either, which results ~~give~~ bring me facts of my existence in a moment, present me with me, here, and it gives me two things to Wor k with, in a sense. One, it brings me closer to really where I am presently. And second, it presents me more with the reality of the existence of something higher than me. Maybe I don't have enough of these experiences. Somehow I feel they are building, but at the same time, I'm not really Working fully towards that, and I wonder even if I am, or how to do that, how-how to increase, if, if, if it is...

MR. NYLAND: Well, Jacques, supposing you do not have an idea that you want to increase it.

Jacques: I do have an idea I want to increase it.

MR. NYLAND: Supposing you don't. That you tell yourself 'No, I don't want to increase it, because that what I am, and the ability I have now, I use to the best of my ability, to be reminded of Work, and then when I am reminded, I Work at times, and at other times I don't, to take away the pressure that you should Work in conditions where you cannot. I say, assume for a moment, that you could do that. It would give you freedom to be able to Work whenever you wish, and then when you can, you will, and not being under the obligation that you ought to try it at the time when you cannot do it. A person who wants to grow up has to be free to grow up, and not have any pressure above him that prevents him. He has to be open to ideas because then they can flow in. They don't have to be either pushed in or with a concentrated effort, as it were, to be attracted from the outside. When I'm open to something, I don't do anything else than just being open, and I'm not at all straining, I just live. When I have life in me, I rely on that life to become apparent, and because of ~~that~~ its appearance of life, it will find the food that is necessary for the further maintenance of it. You understand that one has to have a belief in one's life, and then when that is there, that it will grow. What happens to a little plant when it wants to set out and form roots? The plant itself does not tell the roots to go wherever they have to go. They find the way themselves through little bits of rock and so forth wherever it may be, and the little tentacles simply stretch out as far as they can, and they become even an, an, ~~um~~ how do call it, ~~hemophilia~~ hetiophilia, some network of little roots. There is no particular intelligence, there is only a certain attraction. That is, the wish for water by the little plant will make the roots grow. When I have within me a wish for growing up, I will find the way by which I can get sustenance to feed my wish. If I put my mind a little bit to rest, and I tell the mind, 'Keep quiet. There is enough aliveness in me in my heart and enough wish to want to grow up. It will find its way, but don't bother me too much to tell me that now I have to do this and now

I have to do something else.' You understand what I mean now?

Jacques: Yes sir, I do, because of, in such ~~language~~ times you've described, that there is a result, that, that comes to me.

MR. NYLAND: That is right. Quite right. And that result again and again will give you inspiration to keep on being open. It is not contradictory to the wish for Work. It is only an explanation of how one should be. When I actually accept myself as I am, I have no idea of how I ought to be. I only accept myself as I am. It is really what I'm talking about ~~it~~, 'Not my will'. I am nothing in that, I do not know, but if I say, 'Thy will', it is the will of ~~my~~ life that gives me sustenance. All right?

Jacques: Yes.

MR. NYLAND: So, Bill, are we almost at the end of this ~~year~~ here?

Bill: You have ten minutes.

MR. NYLAND: Ten minutes? As long as ten minutes ~~is~~ (last —). Yes?

Peter Heim: Mr. Nyland, I wanted to talk earlier about an experience of mine this weekend which I think had something to do with what Jim brought up at the beginning. ~~It~~, especially in terms of, ~~how to~~ kind of a break through ~~in~~, certain, certain things, ~~have~~ had occured ~~outside me...~~ (outside of me). (on Saturday)

MR. NYLAND: In connection with the car?

Peter: Yes. And things that you said at the meeting produced ~~very~~, a very strong feeling in myself to overcome certain things in myself. But it was not heavy, and ~~it was just~~ what Jim said at the end where you were talking about, ~~it~~..... it was not a heavy feeling, and I decided that I wouldn't ~~be here~~ eat for a today, and that I would make many attempts. And I, I think the answer to my own question, ~~what~~ about, what ties me down is, to replace what's dark in me by lightness, by light, and it was a very good weekend that way. I made many attempts and ~~it~~...

MR. NYLAND: It's good, Peter. It's very good. Because it is, is a question of taking one's life ~~then~~ then seriously, and to become responsible for whatever it is

that one is, and whichever way it has been expressed. And one comes to a conclusion, it could've been different, but it wasn't, that then you, you have a breakthrough in making that decision for yourself. I agree with you that it has to be light, because the heaviness will simply keep you under that kind of a pressure. Whenever I have an adventure, when I want to go into a new country, I go with openness, because I want to see what is there. I don't want to study too much about it. I want to find out for myself as I see it, otherwise I go into all kind of platitudes of talking about that what I've seen in the eyes and the words of someone else who has told me already that went before. When I see the Great Wall of China, I just want to see it, I don't want to talk about the people who have built it, that they made a great wall, and were a great people. I just want to be overawed by that what is there, like when I see the Grand Canyon. Then there is something in me that responds to that, and I cannot understand how it can even have been created, but it is there, and all of a sudden I am in awe for that. When I realize certain things about myself that I feel were not quite right, I am in awe for myself having the ability to see it. When I do see it, and I'm in that kind of a right state, that I call, 'being in awe', I (well), like the days of awe for Jewish religions, Rosh Hashannah, and Yom Kippur, such are the days of awe. They always make days then, of remembering of something else. Then whatever it is that I want to do in order to help sustain that, is always, will always have, a result of that kind of freedom, and that freedom is that lighter, lightness, of less density. It's very good, Peter, I'm glad. Ya.

Roberta B: A few nights a... (interrupted by buzzer.)

MR. NYLAND: Now we are in ( ), aren't we. What will we do or not. Say it quick, what was it ~~you wanted~~, quick.

Roberta: A few nights ago, I was what was for me a very good ordinary state. I know it was an ordinary state, that I was accepting myself more I neither liked myself nor disliked myself too much. And I thought it would be a good state to try to Work from, and, ~~I~~, I was at the dinner table, and I tried to be present

to myself there, and I tried to observe myself there. And the time was very clear, but I don't think that my wish was strong enough to bring the ordinary clarity which I had at that time over into more of the clarity and lightness which I know can come from Work.

MR. NYLAND: Then you should not have made an attempt to Work.

Roberta: I, I think that, although my wish was there, it was not enough to maybe override an ordinary kind of satisfaction...

MR. NYLAND: It was not the right time. There was too much involved, and you were involved too much. Wait till you are in much simpler conditions. The energy can still be there by memory, even, then you can apply it.

Roberta: Mr. Nyland, later on in the night, I did take a walk.

MR. NYLAND: Good.

Roberta: By myself.

MR. NY LAND: That was much better.

Roberta: And the ordinary clearness was still there, but I guess the wish just wasn't strong enough to go over into an awareness.

MR. NYLAND: And you have to make a combination of the two. You have to remember what you at that time thought, # and why you wanted to Work. That will bring back the possibility, you say, 'But it was there at that time.' It still should be there now, and the conditions are much better. Then you can Work, I'm quite certain. All right? Good. All right, Bill?

Bill: Yeh.

MR. NYLAND: Then let's stop, ha? Just a minute, I will say, until the bitter end. (unintelligible noise) There. You mean you had to, had to stop? (laughter)

Bill: Yes.

MR. NY LAND: Why didn't you let it run off?

Bill: Oh, you t old me to let it run off?

MR. NYLAND: Yes.

Bill: Well, it's run off.

MR. NYLAND: It has run off...

End Tape. Transcribed: Sue Bemel. Rough: Jessica / Proof: Linda E. 8/18/72